

THE
Grand Question
RESOLVED,
What we must do to be *SAVED*.
INSTRUCTIONS
FOR A
Holy Life.



Acts 16. 30.
Sirs, What must I do to be Saved?

L O N D O N,
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The Great Case Resolved,

How to be certainly **SAVED.**

Instruction for a Holy Life.

I. The Necessity, Reason and Means of Holiness.

II. The Parts and Practice of a Holy Life.

For Personal Direction, and for Family Instruction. With two short Catechisms, and Prayers.

READER,

Ignorant Persons cannot remember long and many Words, nor understand a brief stile and few Words. This

P R E F A C E.

maketh it impossible to write a Catechism, that shall be unsuitable either to the Understanding or the Memory of such. I must therefore desire the Teacher to make up this unavoidable Defect, by opening the meaning (especially of the Catechisms) to the Children and Servants, when they have learned and say the Words: Read the Instructions often to them, and press all, as you go, on their Affections. For the bare Words without a present Guide, may else be all lost.

Xth. Its boundless for a holy life
comprising

1. The necessity, Reason and Means

I. The Necessity, Reason and Means of Holiness.

1. To keep up the Resolutions of the Converted. And,
2. To instruct those in Families, that need them.

THough the (a) saving of Souls be a matter of unexpressible Importance, yet (the Lord have mercy upon them;) What abundance are there that think it not worthy of their serious Enquiry, not the Reading of a good Book, one hour in a Week? For the sake of these careless slothful Sinners, I have here spoken much in little room, that they may not refuse to read and consider so short a Lesson, unless they think their Souls worth nothing. Sinner, as thou wilt shortly answer it before God, deny not to God, to thy self, and me, the sober

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pon-

(a) Mar. 8. 36. Mat. 6. 37. Job. 21. 14. and 22, 17. Psal. 1. 2, 3. Psal. 14. and 12.

2 < *The Great Case Resolved,*

pondering, and faithful practising these few Directions.

I. *Begin at home and know thy self*: Consider what it is to be a (b) *MAN*. Thou art made a nobler Creature than the *Brutes*. They serve thee, and are governed by thee; and Death ends all their Pains and Pleasures. But thou hast *Reason* to rule thy self and them; to know thy God, and foresee thy End, and know thy way, and do thy Duty. Thy *Reason* and *Free will*, and *Executive Power*, are part of the Image of God upon thy Nature; so is thy *Dominion* over the *Brutes*, as (under him) thou art their Owner, their Ruler, and their End. But thy *Holy Wisdom*, and *Goodness*, and *Ability*, is the chief part of his Image, on which thy *Happiness* depends. Thou hast a Soul that cannot be satisfied in *Knowing*, till thy (c) Knowledge reach to God himself: Nor can it be disposed by any other: Nor can it (or the Societies of the World) be well governed according to its Nature, without regard to his *Sovereign Authority*, and without the hopes and (d) fears of Joy and Misery hereafter: Nor can it be (e) happy in any thing, but seeing, and loving, and

(b) *Psal.* 8. 4, 5, 6. *Gen.* 1. 26, 27. *Gen.* 9. 6. *Col.* 2. 10. (c) *Joh.* 17. 3. 1 *Joh.* 4. 6, 7. *Fer.* 9. 24. (d) *Luc.* 12. 4, 5. (e) *Psal.* 16. 5, to 11,

and delighting in this God, as he is revealed in the other World. And is this Nature given thee in vain? If the Nature of all things be fitted to its (f) Use and End, then it must be so with thine.

II. By knowing thy self then, thou must needs know that there is a (g) GOD; and that he is thy Maker, and infinite in all Perfections; and that he is thy Owner, thy Ruler, and thy Felicity or End. He is mad that seeth not, that such Creatures have a Cause or Maker, and that all the Power, and Wisdom, and Goodness, of the World is caused by a Power, and Wisdom, and Goodness, which is greater than that of all the World. And who can be our Owner, but He that made us? And who can be our highest Governour, but our Owner? whose infinite Power, Wisdom, and Goodness, maketh him only fit thereto. And if he be our Governour, he must needs have Laws, with Rewards for the Good, and Punishments for the Bad; and must Judge and Execute accordingly. And if he be our Chiefest Benefactor, and all that we have is from him, and all our Hope and Happiness in him, nothing can be more clear than that the

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very

(f) Isa. 45. 18. (g) Psal. 14. 1st Gen. 1. 1. Rev. 1. 8. Rom. 1. 19, 20. Psal. 46. 10. Psal. 9. 10. Psal. 100. and 23. Psal. 19. 1. 2, 3. Psal. 47. 7. Ezek. 18. 4. Gen. 18. 25. Mal. 1. 6.

very Nature of Man doth prove that in Hope of future Happiness, he should *absolutely resign himself* to the Will and Disposal of this God, and that he should (h) *absolutely obey him*, and that he should love and serve him with all his Power. It being impossible to Love, Obey, and Please that God too much, who is thus our Cause, our End, our All.

III. By knowing thus thy self and God, it is easie to know what Primitive Holiness and Godliness is. Even this hearty, entire and absolute resignation of the Soul to God, as the infinite Power, Wisdom, and Goodness; as our Creator, our Owner, Governour, and Felicity or End; fully submitting to his Disposals; obeying his Laws, in hope of his promised Rewards, and fear of his threatned Punishments: And loving and delighting in himself, and all his Appearances in the World; and desiring and seeking the endless Sight and Enjoyment of him in Heavenly Glory, and expressing these Affections in daily Prayer, Thanksgiving and Praise. *This is the Use of all thy Faculties; the End and Business of thy Life; the Health*

(h) *Matth. 22. 37. Jer. 5. 22. 2 Cor. 5. 8, 9. Tit. 2. 14. 2 Cor. 8. 5. & 6. 16, 17, 18. 1 Pet. 2. 9. Psal. 10. Psal. 37. 4. Psal. 40. 8. Col. 3. 1, 2. Mat. 6. 20, 21. 2 Cor. 4. 17. 18.*

and Happiness of thy Soul: This is that Holiness or Godliness which it doth so much call for.

IV. And by this is it easie to know, what a (k) state of Sin and Ungodliness is. Even the want of all this Holiness, and the setting of *carnal Self* instead of GOD. When Men are proudly Great, and Wise, and Good in their own Eyes; and would dispose of themselves, and all their Concernments, and would rule themselves, and please themselves, according to the fleshly appetite and Fancy; and therefore love most the Pleasures, and Profits, and Honours of the World, as the provision to satisfy the desires of the Flesh; and God shall be no farther Loved, Obeyed or Pleased, than the Love of fleshly Pleasure will give leave; nor shall have any thing but what the Flesh can spare. — This is a Wicked, a Carnal, an ungodly State; though it break forth in various ways of Sinning.

V. By this, Experience it self may tell you, that most Men (l) (yea all till Grace renew them) are in this ungodly miserable State: (Though only the Scripture

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tells;

(k) *Psal.* 14. & 1. *Heb.* 12. 14. *Rom.* 8. 12, 13. *Joh.* 3. 34. & 5. 6. 1 *Joh.* 2. 15, 16 *Rom.* 13. 14, 15. *Rom.* 6. 16. *Luke* 18. 23. & 14. 26, 33. (l) *Rom.* 3. *Psal.* 14. *Ephes.* 2. 2, 3. *Rom.* 5. 12, 17, 19. *Joh.* 3. 6.

tells us how this came to pass) Though all are not Fornicators, nor Drunkards, nor Extortioners, nor Persecutors, nor live ~~not~~ in the same way of sinning ; yet Selfishness, and Pride, and Sensuality, and the Love of Wordly Things, Ignorance and Ungodliness are plainly become the common Corruption of the Nature of Man, so that their Hearts are turned to the World from God, and filled with impiety, filthiness, and injustice ; and their Reason is but a Servant to their Senses ; and their (m) Mind, and Love and Life, is Carnal ; and this carnal Mind is Enmity to the Holiness of God, and cannot be subject to his Law. This Corruption is hereditary, and is become, as it were, a Nature to us, being the mortal Malady of all our Natures. And it is easie to know that such an unholy wicked Nature must needs be loathsome to God, and (n) unfit for the happy enjoyment of his Love, either here, or in the Life to come : For what Communion hath Light with Darkness ?

VI. Hence then it is easie to see, *That Grace is needful to a Man's Salvation.* So odious a Creature, such an unthankful Rebel, that is turned away from God, and

(m) *Rom. 8. 5, 6.* (n) *Psal. 4. 3. 2 Cor. 6. 14. 17.*

and set against him, and defiled with all this filth of Sin, must needs be both (o) renewed and reconciled, Sanctified and Pardoned, if ever he will be saved. To love God, and be beloved by him, and to be delighted herein, in the sight of his Glory, is the Heaven and Happiness of Souls, and all this is contrary to an unholy State. Till Men have new and holy Hearts, they can neither see God, nor love him, nor delight in him, nor take him for their chief Content; for the Flesh and World have their delight and Love. And till Sin be (p) pardon'd, and God reconciled to the Soul, what Joy or Peace can it expect from him, whose Nature and Justice engageth him to loath and punish it?

VII. And Experience will tell you, how (q) insufficient you are, for either of these two Works your selves; to renew your Souls, or to reconcile them unto God. Will a Nature that is Carnal resist and overcome the Flesh, and abhor the Sin which it most dearly loveth? Will a Worldly Mind overcome the World? When Custom hath rooted your natural Corruptions, are they easily rooted up? O how

(o) Psal. 32. 1, 2. 1 Cor. 6. 11. Tit. 2. 14, Tit. 3. 5, 6, 7. Heb. 14. 14. Mat. 5. 8. (p) Rom. 5. 1, 2, 3. (q) Psal. 97. 78, 15. 1 Cor. 2. 11, 21, Heb. 14. 12. 2 Pet. 1. 9.

how great and hard a Work is it, to cause a blind unbelieving Sinner to set his Heart on another World, and lay up all his Hopes in Heaven, and to cast off all the things he seeth, for that God and Glory which he never saw ! And for a hardned, worldly, fleshly heart to become Wise, and Tender, and Holy, and Heavenly, and abhor the Sin which it most fondly loveth. — And what can we do to satisfie Justice, and reconcile such a Rebel Soul to God :

VIII. Nature and Experience having thus acquainted you with your Sin and Misery, and what you want ; will further tell you, that God (*r*) doth not yet deal with you according to your deserts. He giveth you Life, and Time, and Mercies, when your Sins had forfeited all these : He obligeth you to repent and turn unto him. And therefore Experience telling you, that there is some Hope, and that God hath found out some way of shewing Mercy to the Children of Wrath, Reason will command you to enquire of all that are fit to teach you, what way of Remedy God hath made known. And, as you may soon discover, that the Religion of Heathens

(*r*) *Act.* 14. 27. & 17, 24, 27, 28. *Rom.* 1. 19, 20. *Rom.* 2. 4 *Job.* 33 14. to 25. *Mat.* 12. 42, 43.

Heathens and Mahometans, is so far from shewing the true Remedy, that they are part of the Disease it self: So you may learn that a (s) wonderful Person, the Lord Jesus Christ, hath undertaken the Office of being the Redeemer and Saviour of the World; and that he, who is the Eternal Word and Wisdom of the Father, hath wonderfully appeared in the Nature of Man, which he took from the Virgin Mary, being conceived by the *Holy Ghost*: and that he might have a *Teacher* sent from *Heaven infallibly and easily to acquaint the World with the Will of God, and the unseen things of Life Eternal: How God (t) bare Witness of his Truth, by abundant, open and uncontrouled *Miracles*: (u) How he conquered Satan and the World, and (w) gave us an Example of perfect Righteousness, and underwent the Scorn and Cruelty of Sinners, and suffered the Death of the Cross, as a Sacrifice for our Sins to reconcile us unto God: How he rose again the third day, and conquered Death, and lived Forty days

(s) *Isa.* 9. 6, 7. & 53. *Joh.* 3. 16, 19. & 1. 1. 3, 4. & 3. 2. * *Joh.* 1. 18. (t) *Acts.* 2. 22. *Heb.* 2. 3, 4. (u) *Mat.* 4. (w) 1 *Pet.* 2. 22, 23, 24, 25. *Mat.* 26. 27, 28. *Act.* 1. *Heb.* 4. *Eph.* 1. 22, 23. *Rom.* 5. 1, 3, 9. *Heb.* 8. 9. 13, & 8, 6, 7. *Heb.* 7. 25. 1 *Joh.* 5. 10. *Joh.* 5. 22. & 3. 18, 19. *Mat.* 25.

days longer on Earth, instructing his Apostles, and giving them Commission to Preach the Gospel to all the World; and then ascended bodily into Heaven, while they gazed after him: How he is now in Heaven both God and Man in one Person, the Teacher and King, and High-Priest of his Church. Of Him must we learn the way of Life; by Him must we be ruled as the Physician of Souls. All Power is given Him in Heaven and in Earth. By his Sacrifice, and Merits, and Intercession must we be pardoned and accepted with the Father: and only by him must we come to God. He hath procured and established a *Covenant of Grace*, which Baptism is the Seal of: Even [*That God will in him be our God and reconciled Father, and Christ will be our Saviour, and the Holy Ghost will be our Sanctifier, if we will unfeignedly consent: that is, if penitently and believingly we give up our selves to God the Father, Son and Holy Ghost: in those Resolutions.* This Covenant, in the Tenor of it, is a Deed of Gift, of Christ, and Pardon, and Salvation to all the World: if by true Faith and Repentance they will turn to God. And this shall be the Law according to which he will judge all that hear it at the last; for he is made the judge of All, and

and will raise all the dead, and will justify his Saints, and judge them unto endless Joy and glory, and condemn the Unbelievers, impenitent and (x) ungodly, unto endless Misery. The Soul alone is judged at Death, and Body and Soul at the Resurrection. This Gospel the Apostles preached to the World; and that it might be effectual to Mens Salvation, the (y) Holy Ghost was first given to inspire the Preachers of it, and enable them to speak in the various Languages, and infallibly to agree in One, and to work many great and open Miracles to prove their Word to those they preached to: And by this means they (z) planted the Church; which ordinary Ministers must increase, and teach and oversee to the end of the World, till all the Elect be gathered in. And the same, (a) Holy spirit hath undertaken it, as his Work, to accompany this Gospel, and by it to convert Mens Souls, illuminating and sanctifying them; and by a secret (b) Regeneration to renew their Natures, and bring them to that Knowledge and Obedience, and Love of God, which is the Primitive Holiness, for

(x) Luk. 16. (y) Act. 2. Joh. 17. 23, (z) Mat. 28. 19, 20. Act. 14. 23. Act. 20. Act. 26. 17, 18. (a) Rom 8, 9. (b) Tit. 3. 5, 6. Joh. 13. 5, 6.

for which we were created, and from which we fell. And thus by a Saviour and Sanctifier must all be reconciled and renewed, that will be glorified with God in Heaven. All this you may learn from the Sacred Scriptures, which were (c) written by the Inspiration of the Holy Spirit, and sealed by multitudes of open (d) Miracles, and contain the very Image and Superscription of God, and have been received and preserved by the Church, as the certain Oracles of God, and blessed by him through all Generations, to the sanctifying of many Souls.

IX. When you understand all this, it is time for you to (e) look home, and understand now what state your Souls are in. That you were made capable of Holiness and Happiness, you know : that you and all Men are fallen from God and Holiness, and Happiness unto Self, and Sin and Misery, you know ; that you are so far redeemed by Christ, you know, as to have a pardoning and saving Covenant tendered you, and Christ and Mercy offered to your choice. But whether you are truly penitent Believers, and renewed by the Holy Ghost, and so united unto Christ

(c) 2. Tim. 3. 16. (d) Heb. 2, 3, 4. (e) 2. Cor. 13. 5. al. 4. 4. 2 Pet. 1, 10.

Christ, this is the Question yet unresolved; this is the Work that is yet to do, without which there is no Salvation; and if you die before it is done, wo to thee that ever thou wast a Man, Except a Man be (f) *Regenerate by the Spirit*, and *Converted* and made a *New Creature*, and of *Carnal be made Spiritual*, and of *Earthly be made Heavenly*, and of *Selfish and Sinful be made Holy and Obedient to God*, he can never be saved, no more than the Devil himself can be saved. And if this be so, (as nothing is more sure) I require thee now, who readest these words, as thou regardest thy Salvation, as thou wouldst escape Hell-fire, and stand with Comfort before Christ and his Angels, at the last, that thou soberly consider whether Reason command thee not to try thy State: whether thou art thus (g) renewed by the Spirit of Christ or not? And to (h) call for help to those that can advise thee, and follow on the search till thou know thy Case. And if thy Soul be a stranger to this sanctifying Work, whether Reason command thee not, without any delay, to make out to Christ,

and

(f) *Joh. 3. 5. 2 Cor. 5. 17. Rom. 8. 7, 9. Phil. 3. 18, 20. (g) Aſ. 16. 14. (h) Aſ. 2. 37. & 16. 30. & 11. 23. 2 Cor. 6. 1, 2. Rev. 2. 7.*

and beg his Spirit, and cast away thy Sins, and give up thy self entirely to thy God, thy Saviour and Sanctifier, and enter into his Covenant with a full Resolution never to forsake him: to deny thy self, and the desires of the Flesh, and this deceitful transitory World, and lay out all thy hopes on Heaven, and speedily whatever it cost thee, to make sure of the Felicity which hath no end? And dar'st thou refuse this when God and Conscience do command it? And further I advise you.

X. Understand how it is that *Satan hindreth Souls from being Sanctified*: That you may know how to resist his Wiles. Some he deceiveth by (i) malicious Suggestions, that Holiness is nothing but Fancy or Hypocrysie! (And if *God* and *Death*, and *Heaven* and *Hell*, were Fancies, this might be believ'd.) Some he debaucheth by the power of fleshly Appetite and Lust, so that their Sins will not let their Reason speak: Some he keepeth in utter Ignorance, by the evil Education of ignorant Parents, and the negligence of (k) ungodly Soul murdering Teachers: some he deceiveth by worldly Hopes, and keepeth their Minds so taken up with worldly

(i) *Act.* 24. 14. & 28. 22. & 24. 5, 6. (k) *Mal.* 2. 7, 9. *Hos.* 4. 9.

worldly things, that the Matters of Eternity can have but some loose and uneffectual Thoughts, or as bad as none: Some are entangled in (l) ill Company, who make a scorn of a holy Life, and feed them with continual Diversions and vain Delights: And some are so (m) hardened in their Sin, that they are even past feeling, and neither fear God's Wrath, nor care for their Salvation, but hear these things as Men asleep, and nothing will awake them: Some are discouraged with a conceit that Godliness is a Life so (n) grievous, sad, and melancholy, that rather than endure it, they will venture their Souls, come on it what will, (n) as if it were a grievous Life to love God, and hope for endless Joys: And a pleasant Life to love the World and sin, and live within a step of Hell! Some that are convinced do (o) put off their conversion with Delays, and think it's time enough hereafter: and are purposing and promising till it be too late, and Life, and Time, and Hope be ended. And some that see there is a necessity of Holiness, are (p) cheated by some dead Opinion

(l) *Prov.* 13. 20. (m) *Ephes.* 4. 18, 19. (n) *Mat.* 1. 13. (o) *Mat.* 25, 3, 8, 12, & 24, 43. 44. (p) *Job.* 8. 39, 42, 44. *Rom.* 3. 1, 2. *Gal.* 4. 29. *Mat.* 13. 19, 20, 21, 22. & 15, 2, 3, 6. *Gal.* 1. 1.

Opinion, or Names, or shews and Images of Holiness: either because they hold a strict Opinion, or because they joyn with a Religious Party, or because they are of that which they think is the true Church, or because they are baptized with Water, and observe the outward parts of Worship; and perhaps because they offer God a great deal of Lip-Service, and Lifeless Ceremony, which never favoured of a Holy Soul. Thus Deadness, Sensuality, Worldliness and Hypocrisie, do hinder Millions from Sanctification and Salvation.

XI. If ever thou wouldst be saved, oppress not reason by Sensuality or Diversions: But somtimes (q) retire for sober Consideration, distracted and sleepy Reason is unuseful: God and Conscience have a great deal to say to thee: which in a croud of Company and Business thou art not fit to hear. It is a (r) doleful case that a Man who hath a *God*, a *Christ*, a *Soul*, a *Heaven*, a *Hell* to think of, will allow them none but running Thoughts, and not once a Week bestow one Hour in Man-like serious (s) Consideration of them! sure thou hast no greater things to mind. Resolve then sometimes to

spend

(q) *Psal.* 4. 4. *Hag.* 1. 5. *Deut.* 32. 7, 29. (r) *Isa.* 1. 3. (s) *Job.* 34. 27. *Fer.* 23. 20. *Psal.* 119. 59.

pend half an hour in the deepest thoughts
of thy everlasting State.

XII. Look (t) upon this World, and
its Pleasures, as a Man of Reason, who
foreseeth the end, and not as a Beast,
that liveth but by Sense or present Ob-
jects. Do I need to tell thee, Man, that
thou must die? Cannot Carcasses and Dust
instruct thee to see the end of Earthly
Glory, and all the Pleasures of the Flesh?
Is it a Controversie, whether thy Flesh
must shortly perish? and wilt thou yet
provide for it before thy Soul? What a
sad farewell must thou shortly take, of all
that Worldlings sell their Souls for! And
O how quickly will this be! Alas, Man
the Day is even at hand; a few days
more, and thou art gone! and dearest
thou live unready, and part with Heaven
for such a World as this?

XIII. And then think soberly of the
(u) Life to come, What it is for a Soul
to appear before the living God, and be
judged to endless Joy or Misery! If the
Devil tempt thee to doubt of such a Life,
remember that Nature, and Scripture,
and the World's Consent, and his own
Temptations

(t) 2. Cor. 4. 8. Deut. 32. 29. 1 Job. 2. 17. 1 Cor.
7, 31. Luk. 12. 19, 20. Job, 14. 1, 2. 1 Thes. 5. 13.
(u) Luk. 12. 4. Eccl. 12. 7. 2 Pet. 3. 11; 2 Cor. 4. 18.
Phil. 3. 18, 20.

Temptations are Witnesses against him. O Man, canst thou pass one day in Company or alone, in Business or in Idleness, without some sober Thoughts of Everlastingness? Nothing more sheweth that the Hearts of Men are asleep or dead, than that the Thoughts of endless Joy or Pain, so near at hand, constrain them not to be Holy, and overcome not all the Temptations of the Flesh, as Toys and inconsiderable Things.

XIV. Mark well what Mind most Men are of when they come to (x) die! Unless it be some desperate forsaken Wretch, do they not all speak well of a Holy Life? and wish that their Lives had been spent in the most fervent Love of God, and strictest Obedience to his Laws? Do they then speak well of Lust and Pleasures, and magnifie the Wealth and Honours of the World? Had they not rather die as the most mortified Saints, than as careless, fleshly worldly Sinners? And dost thou see and know this, and yet wilt thou not be instructed, and be wise in time?

XV. Think well what manner of Men these were, whose (y) Names are now honoured for their Holiness? What man-

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(x) Numh. 23. 10. Mat. 25. 8. & 7. 21. 22. Prov. 1. 28, 29. (y) Matth. 23. 29, 30, 31, 33. Heb. 11, 38. Job. 8. 39.

ner of Life did *St. Peter*, and *St. Paul*,
St. Cyprian, *St. Augustine*, and all other
Saints and Martyrs live; was it a Life
of fleshly Sports and Pleasures? Did
they deride or persecute a Holy Life?
Were they not more strictly Holy than
any that thou knowest? And is he not self-
condemned, that honoureth the Names
of Saints, and will not imitate them?

XVI. Think what the difference is be-
tween a Chaistian and an (2) Heathen.
You are loath to be Heathens or Infidels:
But do you think a Christian excelleth
them but in Opinion? He that is not
Holier than they, is worse, and shall suf-
fer more than they.

XVII. Think what the difference is
between a (a) Godly Christian and an
Ungodly. Do not all the Opposers of
Holiness among us, yet speak for the
same God, and Christ, and Scripture;
and profess the same Creed and Religion
with those whom they oppose? And is
not this Christ the Author of our Holi-
ness, and this Scripture the Commander
of it? Search and see, whether the dif-
ference be not this, That the Godly are
serious in their Profession, and the Un-
godly

(2) *Matth.* 10. 15. *Rom.* 2. *Act.* 10. 34. 35. (a)
Rom. 2. 28, 29. *Matth.* 25. 28. *Luk.* 19; 22. *Act.* 24.
35. *Gal.* 4. 29.

godly are Hypocrites, who hate and oppose the practice of the very things which themselves profess; whose Religion serveth but to condemn them, while their Lives are contrary to their Tongues.

XVIII. Understand what the Devil's Policy is, by raising so many (b) Sects and Factions and Controversies about Religion in the World: Even to make some think that they are Religious, because they can prate for their Opinions, or because they think their Party is the best, because their Faction is the Greatest or the Least, the Uppermost, or the suffering Side. And to turn holy edifying Conference into vain Jangling; and to make Men Atheists, suspecting all Religion, and true to none; because of Mens diversity of Minds. But remember that Christian Religion is but One: and a thing easily known by its ancient Rule; and the universal Church containing all Christians, is but One. And if carnal Interest or Opinion so distract Men, that one Party saith, We are all the Church; and another saith, It is we, (as if the
Kitchen

(b) Eph. 4. 14. Act. 20. 30. 1 Cor. 11. 19. 2 Tim. 4. 3. & 2. 14, 16. 1 Tim. 1. 5, 6. Tit. 3. 9. Ephes. 4. 3. &c. 1 Cor 12. Mat. 12, 25, Rom. 2. 12, 27, 28, 29,

Kitchin were all the House, or one Town or Village, all the Kingdom;) Wilt thou be mad with seeing this Distraction? Harken, Sinner, all these Sects in the Day of Judgment shall concur as Witnesses against thee, if thou be Unholy; because however else they differed, (c) all of them that are Christians, professed the necessity of Holiness, and subscribed to that Scripture which requireth it. Though thou canst not easily resolve every Controversie, thou maist easily know the true Religion; it is that which Christ and his Apostles taught, which all Christians have professed, which Scripture requireth; which is first (d) pure, and then peaceable; most Spiritual, Heavenly, Charitable and Just.

XIX. Away from that (e) Company which is sensual, and an Enemy to Reason, Sobriety, and Holiness; and consequently to God, themselves and thee. Can they be wise for thee, that are foolish for themselves? or Friends to thee, that are undoing themselves? or have any pity on thy Soul, when they make a Jest of their own Damnation? Will they help thee to Heaven, who are running

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(c) Gal. 1. 7. 8. Matth. 28. 20. (d) Jam. 3. 17.
(e) Eph. 5. 11. Prov. 23. 20. 2 Cor. 6. 17, 18. Psal. 15. 4.
Deut. 13. 13.

so furiously to Hell? chuse better Familiars, if thou wouldest be better.

XX. *Judge not of a holy Life by hear-say* for it cannot so be known. (f) Try it while, and then judge as thou findest it. Speak not against the things thou knowest not. Had'st thou but lived in the love of God, and the lively belief of endless Glory, and the Delights of Holiness, and the Fears of Hell, but for one Month or Day; and with such an Heart, had'st thou (g) cast away thy Sin, and called upon God, and ordered thy Family in a holy manner, especially on the Lord's Day. I dare boldly say, Experience would constrain thee to (h) justify a holy Life. But yet I must tell thee, it is not true Holiness, if thou do but try it with (i) Exceptions and Reserves: If therefore God hath convinced thee that this is his Will and Way, I adjure thee, as in his dreadful Presence, that thou (k) *delay no longer* but resolve, and absolutely give up thyself to God, as thy Heavenly Father, thy Saviour, and thy Sanctifier, and *make an everlasting Covenant with him*, and then he

(f) *Joh. 5. 40. Luk. 14. 29, 30. Joh. 6. 35, 37-45.*
 (g) *Isa. 55. 6, 7. (h) Mat. 11. 19. (i) Luke 14. 33.*
 (k) *Rev. 22. 17. John 1. 12. Rev. 2. & 3. 1 John 1. 12, 13. Psal. 34. 7. Psal. 73. 26. Manth. 25. Luke 20. 33. Heb. 2. 3. Thes. 2. 12.*

and all his Mercies will be thine; his Grace will help thee, and his Mercy Pardon thee; his Ministers will instruct thee, and his People pray for thee, and assist thee, his Angels will guard thee, and his Spirit comfort thee: And when Flesh must fail, and thou must leave this World, thy Saviour will then receive thy Soul, and bring it into the participation of his glory; and he will raise thy Body, and justify thee before the World, and make thee equal before the Angels, and thou shalt live in the Sight and love of God, and in the everlasting Pleasures of his glory: This is the End of Faith and Hope. But if thou harden thy Heart, and refusest Mercy, (1) everlasting Wo will be thy Portion, and then there will be no Remedy.

And now, Reader, I beg of thee, and beg of God on my bended knees, that these few words may sink into thy Heart, and that thou wouldst read them over and over again, and bethink thee as a man that must shortly die. Whether any deserve thy Love and Obedience more than God? And thy thankful Remembrance more than Christ, and thy Care and Diligence more than thy Salvation?

B 2

is

(1) Luke 19. 27. Prov. 29. 1. & 1. 25.

Is there any Felicity more desirable than Heaven? Or any Misery more terrible than Hell? or any thing so regardable as that which is everlasting? Will a few days fleshly Pleasures pay for the loss of Heaven and thy Immortal Soul? Or will thy Sin and thy Prosperity be sweet to thee in Death, and in the Day of Judgment? As thou art a Man, and as ever thou believest that there is a God, and a World to come, and as thou carest for thy Soul whether it be saved or damned, I beseech thee, **I charge thee**, think of these things, think of them once a-day at least! think of them with the most sober serious Thoughts! Heaven is not a Maygame, and Hell is not a Flea-biting! Make not a jest of Salvation or Damnation! I know thou livest in a Distracted World, where thou mayest hear some Laughing at such things as these, and Scorning at a Holy Life, and casting odious Reproaches at the Godly, and merrily drinking and playing, and prating away their Time, and then saying, that they will trade with God with their Souls, and hope to be saved without so much ado? But if these Men do not change their minds, and be not shortly down in the Mouth, they would not be glad to eat their Words.

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(a)
Gal. 3

and wished that they had lived a Holy
Life, though it cost them scorn and suf-
fering in the World, let me bear the
Name of a Deceiver for ever: But if
God and thy Conscience bear witness
against thy Sin, and tell thee that a holy
Life is best, regard not the Gain-saying
of a Bedlam World, which is drunk with
the Delusions of the Flesh: But give up
thy Soul and Life to God by Jesus Christ in a
Faithful Covenant; Delay no longer, Man,
but resolve; Resolve immediately, resolve
unchangeably; And God will be thine, and
thou shalt be his for ever, Amen. Lord,
have Mercy on this Sinner, and so let it
be resolved by thee in him.

*I. The Parts and Practice of a Holy
Life for Personal and Family In-
structions.*

ALL is not (a) done when men have
begun a Religious Life: All Trees
that blossom prove not fruitful; and all
fruit comes not to perfection. Many
fall off, who seemed to have good Begin-
nings: And many dishonour the Name

B 3

of

(a) 1 Cor. 1. 25. Heb. 4. 1. 2 Pet. 2. 22. 1 Cor. 3.
Gal. 3. & 4. Matth. 13. 41. & 18. 7.

of Christ, by their Scandals and Infirmities : Many do grieve their Teachers Heart, and lamentably disturb the Church of Christ, by their Ignorance, Errors Self-conceitedness, Unruliness, Headiness Contentiousness, Sidings and Divisions Insomuch that the (*b*) Scandals and the Feuds of Christians are the great Impediments of the Conversion of the Infidel and Heathen World, by the exposing Christianity to their contempt and scorn, as if it were but the Error of Men, as unholy and worldly, and proud as others that can never agree among themselves. And many by their Passions and Selfishness are a Trouble to the Families and Neighbours where they live : And more by their Weakness and great Distempers, are Snares, Vexations and Burdens to themselves. Whereas Christianity in its true Constitution, is a Life of such Holy (*c*) Light and Love, such Purity and Peace, such Fruitfulness and Heavenly-ness, as if it were accordingly shewed forth in the Lives of Christians, would command Admiration and Reverence from the World, and do more to their Conversion, than Swords or Words alone

can

(*b*) *Phil.* 3. 18, 19. *Acts* 20. 30. (*c*) *Matth.* 5. 16.
1 Pet. 3. 1. *1 Pet.* 2. 15. & 1. 8. *2 Cor.* 1. 21.

can do: And it would make Christians
useful and amiable to each other: And
their Lives a Feast and Pleasure to them-
selves. I hope it may prove some help
to these Excellent Ends, and to the secu-
ring Mens Salvation, if in a few sound
Experienced Directions I open to you the
Duties of a Christian Life.

1. *Keep still the true (d) Form of Christian
Doctrin, Desire and Duty, orderly printed
in your Minds: That is, Understand it
clearly and distinctly, and remember it,
I mean the Great Points of Religion
contained in Catechisms. You must still
grow in the clearer understanding of
your Catechisms, if you live an hundred
Years: Let not the Words only, but the
Matter, be as familiar in your Minds, as
the Rooms of your House are. Such (e)
solid Knowledge will establish you against
Seduction and Unbelief, and will be still
within you a ready Help for every Grace,
and every Duty; as the Skill of an
Artificer is for his Work: And for want
of this, when you come among Infidels
or Hereticks, their Reasonings may seem
unanswerable to you, and shake, if not
overthrow your Faith: And you will*
B 4 easily

(d) 2 Tim. 1. 13. & 3. 7. Heb. 5. 12. Phil. 1. 9. Rom. 15. 14.
(e) Eph. 4. 13, 14. Col. 1. 9. & 2. 2. & 3. 10. 1 Tim. 6. 4.

easily err in lesser Points, and trouble the Church with your Dreams and Wranglings. This is the Calamity of many Professors ; that while they will be most censorious Judges in every Controversie about Church-matters, they know not well the Doctrin of the Catechism.

II. *Live daily by Faith on (f) Jesus Christ as the Mediator between God and you.*—Being well-grounded in the Belief of the Gospel, and understanding Christ's Offices, make use of him still in all your Wants. Think on the Fatherly Love of God, as coming to you through him alone : And of the Spirit, as given by him your Head, and of the Covenant of Grace as enacted and sealed by him ; and of the Ministry as sent by him ; and of all Times and Helps, and Hopes as procured and given by him. When you think of Sin, and Infirmary, and Temptations, think also of his sufficient pardoning, justifying and victorious Grace. When thou thinkest of the World, the Flesh, and the Devil, think how he overcometh them. Let his Doctrin and the Pattern of his most perfect Life, be always before you as your Rule. In all
your

(f) *John* 17. 3. *Ephes.* 3. 17, 18. *Mat.* 28. 19. *Eph.* 1. 22, 23, & 4. 6. 16. *Rom.* 5. 2 *Cor.* 12. 9. *Joh.* 16. 33. 1 *Joh.* 5. 4. *Heb.* 4. 14, 16. *Col.* 3. 3, 4. *Acts* 7. 59.

your Doubts and Fears, and Wants, go to him in the Spirit, and to the Father by him, and him alone. Take him as the Root of your Life and Mercies, and live as upon him and by his Life; and when you die, resign your Souls to him, that they may *be with him where he is, and see his Glory.* To live on Christ and use him in every want, and address to God, is more than a general confused Believing in him.

III. *So believe in the Holy Ghost, as to (g) live and work by him, as the Body doth by the Soul.* You are not (h) baptized into his Name in vain; (but too few understand the sense and reason of it.) The Spirit is sent by Christ for Two great Works. 1. To the Apostles and Prophets, to (i) inspire them infallibly to Preach the Gospel, and confirm it by Miracles, and leave it on Record for following Ages, in the Holy Scriptures. 2. To all his (k) Members to illuminate and sanctifie them, to believe and obey his Sacred Doctrin (besides his common Gift to many to understand and Preach it.) The Spirit having first indited the Gospel, doth by it first regenerate, and

B 5

after

(g) *Gal. 5. 16, 25.* (h) *Matth. 28. 19.* (i) *John 16. 13.*
Heb. 2. 34. (k) *1 Cor. 12. 12, 13.* *Rom. 8. 9, 13.*
Joh. 3. 5, 6.

30 *The Great Case Resolved,*

after govern all true Believers. He is not now given us for the revealing of new Doctrins, but to understand and obey the (l) Doctrin revealed and sealed by him long ago. As the Sun doth by its sweet and discreet influence both give and cherish the natural Life of things Sensitive and Vegetative; so doth Christ by his (m) Spirit our spiritual Life. As you do no work but by your natural Life, you should do none but by your spiritual Life: You must not only Believe and Love and Pray by it, but manage all your Calling by it; for *Holiness to the Lord* must be written upon all: All things are sanctified to you, because you being sanctified to God, devote all to him, and use all for him; and therefore must do all in the Strength and Conduct of the Spirit.

IV. (n) *Live wholly upon God, as All in All: As the first Efficient, principal Dirigent, and final Cause of all things.* Let Faith, Hope, and Love, be daily feeding on him. Let our Father which art in Heaven, be first inscribed on your Hearts, that he may seem most amiable to you, and
you

(l) 2 Tim. 3. 15, 16. Jude 19. 20. (m) Ezek. 36. 27. Isa. 44. 3. Rom. 8. 1, 5. 1 Cor. 6. 11. Zech. 14. 20. (n) 1 Cor. 10. 31. Rom. 11. 36. 2 Cor. 5. 7, 8. 1 John. 3. 1. Rom. 5. 1, 2, 3. Mat. 22. 37. Ephes. 1. 6. 2 Cor. 5. 19. Gal. 4. 4, 5, 6.

you may boldly trust him, and filial Love may be the spring of Duty. Make use of the Son and Spirit to lead you to the Father; and of Faith in Christ to kindle and keep alive the Love of God. God's Love is our Primitive Holiness, and especially called, with its Fruits, [*Our Sanctification,*] which *Faith in Christ* is but a means to. Let it be your principal End, in studying Christ, to see the Goodness, Love, and Amiability of God in him: A condemning God is not so easily loved, as a gracious reconciled God. You have so much of the Spirit, as you have Love to God. This is the proper Gift of the Spirit to all the adopted Sons of God, to cause them with filial Affection and Dependence, to cry, *Abba Father*. Know not, desire not, love not any Creature, but purely as subordinate to God! Without him, let it be nothing to you but as the Glass without the Face, or scattered Letters without the Sense; or as the Corps without the Soul. (o) Call nothing Prosperity or Pleasure, but his Love; and nothing Adversity or Misery, but his Displeasure, and the Cause and the Fruits of it. When any thing would seem lovely and desirable, which is against him, call
it

32 *The Great Case Resolved,*

it (p) *Dung!* And hear that Man, as (q) *Satan* or the Serpent, that would entice you from him; and count him but Vanity, a Worm, and Dust, that would affright you from your Duty to him. Fear him much, but Love him more! Let (r) *Love* be the Soul and End of every other Duty. It is the End and Reason of all the rest: But it hath no End or Reason, but its Object. Think of no other Heaven, and End and Happiness of Man, but Love the final Act, and God the final Object: Place not your Religion in any thing but the Love of God, with its Means and Fruits. Own no Grief, Desire, or Joy, but a Mourning, a seeking, and a rejoycing Love.

V. *Live in the belief and hopes of Heaven, and(s) seek it as your Part and End; and daily delight your Souls in the fore-thoughts of the endless Sight and Love of God.* — As God is seen on Earth but as in a Glass, so is he proportionably enjoyed. But when mourning, seeking Love hath done, and Sin and Enemies are overcome, and we behold the Glory of God in Heaven, the Delights of Love will then be perfect.

You

(p) *Phil.* 3.7, 8. (q) *Mat.* 16.13. (r) *2Thes.* 3.5. *2Cor.* 13.14. (s) *Col.* 3.1, 2, 3, 4. *Mat.* 6.19, 20, 21, 33. *2Cor.* 4.17, 18. & 7. *Luk.* 12.20. *Heb.* 6.20. *1Cor.* 15.28. *Ephes.* 4.6. & 1. 23. *Phil.* 3.18, 20. *Psal.* 73.25, 26. *Joh.* 18.36.

You may desire more on Earth than you may hope for. Look not for a Kingdom of this World, nor for Mount *Zion* in the Wilderness. Christ reigneth on Earth, as *Moses* in the Camp, to guide us to the Land of the Promise; Or perfect Blessedness will be, where the Kingdom is delivered up to the Father, and God is *All in All*. A doubt, or a strange heartless thought of Heaven, is Water cast on the sacred Fire, to quench your Holiness and your Joy. Can you travel one whole day to such an End, and never think on the Place that you are going to? Which must be intended in every righteous Act (either notedly, or by the ready unobserved Act of a potent Habit.) When Earth is at the best, it will not be Heaven. You live no further by Faith, like Christians, than you either live for Heaven in seeking it, or else upon Heaven in Hope and Joy.

VI. *Labour to make Religion your Pleasure and (t) Delight.* — Look oft to God, to Heaven, to Christ, to the Spirit, to the Promises, to all your Mercies. Call over your Experiences, and think what matter of high Delight is still before you, and how unseemly it is, and how injurious to
your

(t) *Psal.* 1.2,3. & 84.2.10. & 63.3,5. & 37.4. & 91.19. & 119.47.70. *Isa.* 58.14. *Psal.* 112.1. *Rom.* 14.17. & 5.1,3,5. *1 Pet.* 1.8. *Matt.* 5.11,12. *Psal.* 32.11.

34 *The Great Case Resolved,*

your Profession, for one that faith he hopeth for Heaven, to live as sadly as those that have no higher hopes than Earth. How should that Man be filled with Joy, who must live in the Joys of Heaven for ever? Especially rejoyce when the Messengers of Death do tell you, that your endless Joy is near. If God, and Heaven, with all our Mercies in the way, be not reason enough for a joyful Life, there can be none at all. Abhor all Suggestions which would make Religion seem a tedious irksome Life. And take heed that you represent it not so to others; for you will never make them in love with that which you make them not perceive to be delectable and lovely. Not as the Hypocrite, by forcing and framing his Religion to his carnal Mind and Pleasure; but bringing up the Heart to a holy suitableness to the Pleasures of Religion.

VII. *Watch as for your Souls, against this flattering tempting (u) World, especially when it is represented as more sweet and delectable, than God, and Holiness, and Heaven. This World with its Pleasures, Wealth, and Honours, is it that is put in the Ballance* by

(u) Gal. 6. 14. 1 Joh. 2. 15, 16. Jam. 1. 27. & 4. 4, 5. 1 Joh. 5. 4, 5. Rom. 12. 2. Gal. 1. 4. Tit. 2. 11. Mat. 19. 24. Luk. 12. 16, 21. & 16. 25. James 1. 11. & 5. 1, 2. 4. Luk. 8. 14. Heb. 11. 26.

by Satan, against God, and Holiness, and Heaven: And no Man shall have better than he chooseth and preferreth. The Bait taketh advantage of the brutish Part, when Reason is asleep; and if by the help of Sense it get the Throne, the Beast will ride and rule the Man, and the Reason become a slave to Sensuality. When you hear the Serpent, see his Sting, and see Death attending the forbidden Fruit: When you are rising, look down and see how far you have to fall! His Reason, as well as Faith, is weak, who for such fools-gawds as the Pomp and Vanities of this World, can forget God, and his Soul, and Death, and Judgment, Heaven and Hell, yea and deliberately command them to stand by. What Knowledge or Experience can do good on that Man, who will venture so much for such a World, which all, that have tried it, call Vanity at the last? How deplorable then is a Worldling's case?—Oh fear the World when it smileth, or seems sweet and amiable. Love it not, if you love your God and your Salvation.

VIII. *Fly from Temptations, and crucify the (x) Flesh, and keep a constant Government over*

(x) *Rom. 8.1,13. Gal. 5.14. Rom. 13.14. Gal. 5.27. Jude 1.23. 2 Pet. 2.19. Ephes. 2.3. 1 Pet. 2.11. Matth. 6.13. & 26.41. Luke 8.13.*

over your Appetite and Senses. Many, who had no designed stated Vice, or worldly Interest, have shamefully fallen by the sudden surprize of Appetite or Lust. When custom hath taught these to be greedily and violent, like a hungry Dog, or a lusting Boar, it is not a sluggish wish or purpose, that will mortify or rule them. How dangerous case is that Man in, who hath so greedy a Beast continually to restrain, That if he do but neglect his Watch one Hour is ready to run him headlong into Hell? Who can be safe that standeth long on so terrible a Precipice? The Tears and Sorrows of many Years may perhaps not repair the loss which one Hour or Act may bring. The case of *David* and many others, are dreadful Warnings. Know what it is that you are most in danger of; whether Lust and Idleness, or Excess in Meats, or Drinks, or Play; and there set your strongest Watch, for your Preservation. Make it your dayly business to mortify that Lust, and scorn that your brutish Sense of Appetite should conquer Reason. Yet trust not purposes alone, but away from the Temptation; Touch not, yea look not on the Tempting Bait: Keep far enough off; if you desire to be safe.

What

What miseries come from small beginnings? Temptation leads to Sin, and small Sins to greater, and those to Hell! And Sin and Hell are not to be played with! Open your Sin or Temptation to some Friend, that shame may save you from Danger.

IX. *Keep up a constant skilful Government over your (y) Passions and your Tongues.* To this end, keep a tender Conscience, which will smart when in any of these you Sin. Let Holy Passions be well ordered, and selfish carnal Passions be restrained. Let your (z) Tongues know their Duties to God and Man, and labour to be skilful and resolute in performing them. Know all the Sins of the Tongue, that you may avoid them; for your Innocency and Peace do much depend on the prudent Government of your Tongues.

X. *Govern your (a) Thoughts with constant skilful Diligence.* In this, right Habits and Affections will do most by inclining them unto Good. It's easie to think on that which we love. Be not unfurnished

(y) *Fam.* 1. 19. & 3. 13, 17. 1 *Pet.* 3. 4. *Mat.* 5. 5. *Eph.* 4. 2, 3. *Col.* 3. 12. (z) *Fam.* 1. 26. & 3. 5, 6. *Psal.* 34. 13. *Prov.* 18. 21. (a) *Deut.* 15. 9. 2 *Cor.* 10. 5. *Gen.* 6. 5. *Psal.* 10. 4. & 94. 19. & 119. 113. *Prov.* 12. 5. & 13. 26. *Psal.* 1. 19, 59. *Prov.* 30. 32. *Jer.* 4. 14. *Deut.* 32. 29.

unfurnished of matter for your Thoughts to work upon : And often retire your selves for serious Meditation. Be not so solitary and deep in Musings, as to overstretch your Thoughts and confound your Minds, or take you off from necessary converse with others ! But be sure that you be considerate, and dwell much at Home, and converse most with your Consciences and your God ! with whom you have the greatest Business ! Leave not your Thoughts unimployed, or ungoverned : Scatter them not abroad upon impertinent Vanities. O that you knew what daily business you have for them ! Most Men are wicked, deceived, and undone, because they are inconsiderate, and dare not, or will not, retiredly and soberly use their Reason ; or use it but as a Slave in Chains in the service of their Passion, Lust and Interest. He was never Wise, or Good, or Happy, who was not soberly and impartially Considerate. How to be Good, to do Good, and finally enjoy Good, must be the sum of all your Thoughts. Keep them first holy, then charitable, clean and chaste. And quickly check them when they look towards Sin.

XI. *Let (b) Time be exceeding Precious in your Eyes, and carefully and diligently redeem it.* What haste doth it make? and how quickly will it be gone? and then how highly will it be valued; when a Minute of it can never be recalled? O what important business have we, for every Moment of our Time, if we should live a thousand Years! Take not that Man to be well in his Wits, or to know his God, his End, his Work, or his Danger, who hath Time to spare. Redeem it, not only from needless Sports, and Plays, and Idleness, and Curiosity, and Complement, and excess of Sleep, and Chat, and Worldliness; but also from Entanglements of lesser Good, which would hinder you from greater. Spend time, as Men that are ready to pass into another World, where every Minute must be accounted for; and it must go with us for ever as we lived here. Let not Health deceive you into the expectation of living long, and so into a senseless Negligence. See your Glass running, and keep a reckoning of the Expence of Time: and spend it just as you would review it when it is gone.

XII. *Let*

(b) *Ephes. 5. 16, Joh. 14 1, 2. Act. 17. 21. 1 Cor. 7. 29. 2 Cor. 6. 2. Joh. 9. 4. Luk. 12. 42, 44. Psal. 39. 4. Matt. 25. 10, 12.*

XII. *Let the (C) Love of all in their several Capacities, become as it were your very Nature : and doing them all the Good you can, be very much of the Business of your Lives.* God must be loved in all his Creatures, his natural Image on all Men, and his spiritual Image on his Saints. Our Neighbour must be loved as our natural selves : That is, our natural Neighbour as our natural Self, with a Love of Benevolence; and our spiritual Neighbour as our spiritual Self with a Love of Complacence. In opposition to Complacence, we may hate our sinful Neighbour, as we must our selves much more : But in opposition to Benevolence, we must neither hate our Selves, our Neighbour, or our Enemy. O that Men knew how much of Christianity doth consist in Love, and doing good ! With what Eyes do they read the Gospel, who see not this in every Page ? Abhor all that Selfishness, Pride, and Passion, which are the Enemies of Love, and those Opinions, and Factions, and Censurings, and Back-biting, which would destroy it. Take him that speaketh evil of another to you, without a just cause and
call,

(C) 1 Tim. 1. 5, 6. Mat. 19. 19. Rom. 13. 10. 1 Joh. 1. 16. Ephes. 4. 2, 15, 16. Col. 2. 2. & 1. 4. 1 Tim. 6. 11. Jam. 3. 17. Phil. 2. 1, 2. 1 Thes. 4. 9. Joh. 13. 35. Mat. 5. 44, 45. 1 Cor. 13. 4, 11. Gal. 6. 10. Tit. 2. 14. Phil. 2. 20, 21. Rom. 15. 1, 3.

call, to be Satan's Messenger, intreating you to hate your Brother, or to abate your Love. For to persuade you that a Man is bad, is directly to persuade you so far to hate him. Not that the good and bad must be confounded: But Love will call none bad without constraining evidence. Rebuke Back-Biters. Hurt no Man, and speak evil of no Man; unless it be not only just, but necessary to some greater Good. Love is lovely: They that Love shall be beloved. Hating and hurting makes Men hateful. *Love thy Neighbour as thy self; and Do as thou wouldst be done by,* are the Golden Rules of our Duty to Men; which must be deeply written on your Hearts. For want of this, there is nothing so false, so bad, so cruel, which you may not be drawn to think, or say, or do against your Brethren. Selfishness and want of Love, do as naturally tend to Ambition and Covetousness, and thence to Cruelty against all that stand in the Way of their Desires, as the Nature of a Wolf to kill the Lambs. All Factions and Contentions and Persecutions in the World, proceed from Selfishness and want of Charity. Devouring Malice is the Devilish Nature. Be as zealous in doing good to all, as Satan's

Servants

Servants are in hurting. Take it as the use of all your Talents, and use them as you would hear of it at last. Let it be your Business and not a matter on the by, especially for Publick Good, and Men's Salvation. And what you cannot do your selves, perswade others to. Give them good Books: And draw them to the means which are most like to profit them.

XIII. *Understand the right Terms of Church-Communion: Especially the Unity of the Universal Church; and the Universal Communion, which you must hold with all the parts; and the difference between the Church as Visible and Invisible.* For want of these, how woful are our Divisions? Read oft 1 Cor. 12. & Eph. 4. 1, to 17. Job. 17. 21. 22, 23. Act. 4. 32. & 2. 42. 1 Cor. 1. 10, 11, 13. & 3. 3. Rom. 16. 17. Phil. 2. 1, 2, 3, 4. 1 Thes. 5. 12, 13. Act. 20. 30. 1 Cor. 11. 19. Tit. 3. 10. Jam. 3. Col. 1. 4. Heb. 10. 25. Act. 8. 12. 13, 37. 1 Cor. 1. 2, 13. & 3. 3, 4. & 11. 18, 21. Study these well. You must have Union and Communion in Faith and Love, with all the Christians in the World. And refuse not *local Communion* when you have a just call, so far as they put you not on sinning. Let your usual meeting be with the purest Church, if you lawfully may, (and still

Still respect the Publick Good ;) But sometimes occasionally communicate even with defective faulty Churches, so be it they are true Christians, and put you not on Sin : That so you may shew that you own them as Christians, though you disown their Corruptions. Think not your presence maketh all the faults of Ministry, Worship, or People to be yours (for then I would joyn with no Church in the World.) Know that as the mystical Church consisteth of Heart-Covenanters, so doth the Church as visibly consist of Verbal Covenanters, which make a credible profession of consent. And that Nature and Scripture teacheth to take every Man's Word as Credible, till Perfidiousness forfeit his Credit; which forfeiture must be proved, before any sober Profession can be taken for an insufficient Title. (d) Grudge not then at the Communion of any professed Christian in the Church Visible: (though we must do our Part to cast out the obstinately impenitent by Discipline; which if we cannot do, the Fault is not ours.) The presence of Hypocrites is no hurt, but oft a Mercy to the Sincere. How small else would the Church seem in the World? Outward Privileges

Privileges belong to Outward Covenants; and Inward Mercies to the Sincere. (e) Division is wounding and tends to Death. Abhor it as you love the Churches welfare or your own: The Wisdom from above is first pure, and then peaceable. Never separate what God conjoyneth. It is the Earthly, sensual, devilish Wisdom, which causeth bitter envying, and strife, and confusion, and every evil Work. Blessed are the Peace-makers.

XIV. *Take heed of (f) Pride and Self-conceitedness in Religion:* If once you over-value your own understandings, your crude Conceptions and gross Mistakes will delight you as some supernatural Light: And instead of having compassion on the Weak; you will be unruly, and despisers of your Guides, and censorious contemners of all that differ from you; and Persecutors of them if you have Power; and will think all intolerable, that take you not as Oracles, and your Words as Law. Forget not that the Church hath always suffered by censorious, unruly Professors on the one Hand, (and O what Divisions and Seandals have they caused!) as well as by the Prophane and

(e) *Joh.* 16. 2. *1 Cor.* 1. 10. *Rom.* 16. 17. *Jam.* 3. 14, 15, 16, 17, 18. (f) *1 Tim.* 3. 6. *Col.* 2. 18. *1 Cor.* 8. 1. *1 Cor.* 4. 6. *1 Tim.* 6. 4. *1 Pet.* 5. 5. *Jam.* 3. 1, 17.

and Persecutors on the other. Take heed of both : And when Contentions are afoot, be quiet and silent, and not too forward ; and keep up a Zeal for Love and Peace.

XV. *Be faithful and conscionable in all (g) your Relations.* Honour and obey your Parents, and other Superiors : Despise not, and resist not Government : If you suffer unjustly by them, be humbled for those Sins, which cause God to turn your Protectors into Afflictors : And instead of murmuring and rebelling against them, reform your selves, and then commit your selves to God. Princes and Pastors will not speak to : Subjects, and Servants, and Children, must obey their Superiors, as the Officers of God.

XVI. *Keep up the Government of God in your (h) Families.* Holy Families must be the chief preservers of the Interest of Religion in the World. Let not the World turn God's Service into a customary lifeless Form. Read the Scripture, and edifying Books to them : Talk with them seriously about the state of their Souls, and Everlasting Life : Pray with them fervently ; Watch over them dili-

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gently ;

(g) Eph. 5, & 6 Col. 3, & 4. Rom. 13. 1, 7. 1 Pet. 2. 13, 15. (h) Command. 4. Josh. 24. 15. Deut. 6. 6, 7, 8. Dan. 6.



gently ; Be angry against Sin, and meek in your own Cause ; Be Examples of Wisdom, Holiness and Patience ; And see that the Lord's Day be spent in holy preparation for Eternity.

XVII. *Let your (i) Callings be managed in Holiness and Laboriousness.* Live not in Idleness ; be not slothful in your Work, whether you be Bound or Free ; in the sweat of your Brows you must eat your Bread, and labour the six Days, that you may have to give to him that needeth ; Slothfulness is Sensuality as well as filthier Sins. The Body (that is able) must have fit Employments as well as the Soul, or else Body and Soul will fare the worse ; but let all be but as the labour of a Traveller, and aim at God and Heaven in all.

XVIII. *Deprive not your selves of the benefit of an able faithful (k) Pastor, to whom you may open your Case in secret ; or at least of a holy (l) faithful Friend. And be not (m) displeased at their free Reproofs.* Wo to him that is alone ! How blind and partial are we in our own Cause, and how hard

(i) Heb. 13. 5. Command. 4. 2 Thess. 3. 10, 12. 1 Thess. 4. 7. 1 Tim. 5. 13. Prov. 31. 1 Cor. 7. 29. (k) Mal. 2. 7. (l) Eccles. 4. 10, 11. (m) Prov. 12. 1. & 15. 5. 10, 31. Heb. 3. 13.

hard is it to know our selves without an able faithful Helper ! you forfeit this great Mercy when you love a Flatterer, and angrily defend your Sin.

XIX. (n) *Prepare for Sicknes, Sufferings, and Death.* Overvalue not Prosperity, nor the favour of Man. If selfish Men prove false and cruel to you, even those of whom you have deserved best, marvel not at it, but pray for your Enemies, Persecutors, and Slanderers, that God would turn their Hearts and pardon them. What a mercy is it to be driven from the World to God, when the love of the World is the greatest danger of the Soul ? Be ready to die, and you are ready for any thing. Ask your Hearts seriously, What is it that I shall need at a dying Hour ? And let it speedily be got ready, and not be to seek in the time of your Extremity.

XX. *Understand the true Method of Peace of Conscience, and judge not of the state of your Souls upon deceitful Grounds.* As presumptuous hopes do keep Men from Conversion, and embolden them to Sin : So causeless fears do hinder our Love and Praise of God, by obscuring his Loveliness ;

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ness ;

(n) *Luk. 12. 40. 2 Pet. 1. 10. Phil. 1. 21, 23. Jer. 9. 4, 5. Mat. 7. 4, 5. 2 Cor. 5. 1, 2, 4, 8.*

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ness; And they destroy our Thankfulness, and our Delight in God, and make us a Burden to our selves, and a grievous stumbling Block to others. The general grounds of all our Comfort are, 1. The (o) gracious Nature of God. 2. The (p) sufficiency of Christ. And 3 the Truth and (q) Universality of the Promise, which giveth Christ and Life to all, if they will accept him. But this acceptance is the Proof of your particular Title, without which these do but aggravate your Sin. Consent to God's Covenant is the true Condition and Proof of your Title to God as your Father, Saviour, and Sanctifier, and so to the saving Blessings of the Covenant; which Consent, if you survive, must produce the Duties which you consent to.

He that heartily consenteth that God be his God, his Saviour and Sanctifier, is in a state of Life. But this includeth the (r) rejection of the World; Much Knowledge and Memory, and Utterance, and lively Affections, are all very desirable; But you must judge your state by

(o) *Exod.* 34.6. (p) *Heb.* 7.25. (q) *Joh.* 4.42. *Joh.* 3.16. *1 Tim.* 4.10. & 2.4. *Mat.* 28.19,20. *Rev.* 22.17. *1 J.* 4.55, 12,3,6,7. (r) *Luk.* 14.26,33. *1 Joh.* 2.15. *Mat.* 6.19,20,21,33. *Col.* 3.1,2. *Rom.* 8.1,13.

by none of these, for they are all uncertain. But, 1. If God, and Holiness, and Heaven, have the highest estimation of your practical Judgment, as being esteemed best for you : 2. And be preferred in the choice and resolution of your Wills, and that habitually before all the pleasures of the World : 3. And be first and chiefly sought in your endeavours : This is the infallible Proof of your *Sanctification*.

Christian, Upon long and serious study and experience, I dare boldly commend these Directions to thee, as the Way of God, which will end in Blessedness. The Lord resolve and strengthen thee to obey them.

This is the true Constitution of *Christianity* : This is true Godliness ; and this is to be *Religious* indeed : And all this is no more than to be seriously such, as all among us in general words profess to be. This is the *Religion* which must difference you from Hypocrites ; which must settle you in Peace, and make you an Honour to your Profession, and a Blessing to those that dwell about you. Happy is the Land, the Church, the Family, which doth consist of such as these ! These are not they that either Persecute

or Divide the Church, or that make their *Religion* a Servant to their Policy, to their ambitious Designs, or fleshly Lusts ; nor that make it the bellows of *Sedition* or *Rebellion*, or of an envious hurtful Zeal, or a snare for the Innocent, or a Pistol to shoot at the upright in Heart: These are not they that have been the shame of their Profession, the hardning of Ungodly Men and Infidels, and that have caused the Enemies of the Lord to blaspheme. If any Man will make a Religion of or for his Lusts ; of Papal Tyranny, or Pharisaical Formality, or of his private Opinions, or of proud censoriousness, and contempt of others, and of Faction, and unwarrantable Separations and Divisions, and of standing at a more observable distance from common professors of Christianity, than God would have them ; or yet of pulling up the Hedge of Discipline, and laying Christ's Vineyard common to the Wilderness ; the Storm is coming, when this Religion founded on the Sand will fall, and great will be the fall thereof. When the Religion which consisteth in Faith and Love to God and Man in mortifying the Flesh, and crucifying the World, in Self-denyal, Humility and Patience, in

sincere

sincere Obedience, and faithfulness in all Relations, in watchful Self-Government, in doing Good, and in a Divine and Heavenly Life, tho' it will be hated by the ungodly World, shall never be a dishonour to your Lord, nor deceive or disappoint your Souls.

A Short Catechism.

Quest. 1. **W**hat is the Christian Religion?

Ans. The Christian Religion is the Baptistical Covenant made and kept; wherein God the Father, Son and Holy Ghost, doth give himself to be our reconciled God and Father, our Saviour and Sanctifier; and we believingly give up our selves accordingly to him, renouncing the Flesh, the World, and the Devil. Which Covenant is to be oft renewed, specially in the Sacrament of the Lord's Supper.

Quest. 2. *Where is our Covenant part and Duty fullier opened?*

Ans. 1. In the Creed, as the Sum of our Belief.

2. In the Lord's Prayer, as the Sum of our Desires.

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3. And in the Ten Commandments
(as given us by Christ, with the Gospel-
Explications) as the Sum of our Practice.
Which are as followeth.

The C R E E D.

I Believe in God the Father Almighty,
Creator of Heaven and Earth: And
in Jesus Christ his only Son our Lord,
which was conceived by the Holy Ghost,
born of the Virgin *Mary*, suffered under
Pontius Pilate, was Crucified, Dead and
Buried, he descended into Hell: The
third day he arose again from the Dead,
he ascended into Heaven, and sitteth on
the right Hand of God the Father Al-
mighty, from thence he shall come to
judge the Quick and the Dead: I believe
in the Holy Ghost, the Holy Catholick
Church, the Communion of Saints, the
forgiveness of Sins, the Resurrection of
the Body, and the Life Everlasting,
Amen.

The LORD's PRAYER.

OUR Father which art in Heaven, Hal-
lowed be thy Name. Thy Kingdom
come. Thy will be done on Earth as it
is

is in Heaven. Give us this day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us: And lead us not into Temptation, but deliver us from evil: For thine is the Kingdom, and the Power, and the Glory, for ever, *Amen.*

The Ten Commandments.

I. **I** Am the Lord thy God which have brought thee out of the Land of *Egypt*, out of the House of Bondage: Thou shalt have no other Gods before me.

II. Thou shalt not make unto thee any graven Image, or any likeness of *anything* that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth; thou shalt not bow down thy self to them, nor serve them: For I the Lord thy God am a jealous God, visiting the iniquity of the Fathers upon the Children, unto the third and fourth Generation of them that hate me: And shewing Mercy unto thousands of them that love me and keep my Commandments.

III. Thou shalt not take the Name of the Lord thy God in vain: For the Lord

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will not hold him guiltless that taketh his Name in vain.

IV. Remember the Sabbath day to keep it holy ; Six days shalt thou labour and do all thy work ; but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy Son, nor thy daughter, thy Man-servant, nor thy Maid-servant, nor thy cattel, nor the Stranger that is within thy Gates. For in six days the Lord made Heaven and Earth, the Sea, and all that in them is ; and rested the seventh Day, wherefore the Lord blessed the Sabbath Day, and hallowed it.

V. Honour thy Father and thy Mother, that thy days may be long upon the Land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy Neighbour.

X. Thou shalt not covet thy Neighbours house, thou shalt not covet thy Neighbours Wife, nor his Man-servant, nor his Maid-servant, nor his Ox, nor his Ass, nor any thing that is thy Neighbours.

Quest. 3. *Where is the Christian Religion most fully opened, and entirely contained?*

Ans. In the Holy Scriptures, especially of the New Testament: Where, by Christ, and his Apostles and Evangelists inspired by his Spirit, the History of Christ and his Apostles is sufficiently delivered, the Promises and Doctrin of Faith are perfected, the Covenant of Grace most clearly opened, and Church-Offices, Worship, and Discipline established, with the understanding whereof, the strongest Christians may increase while they live on Earth.

The Explained Profession of the Christian Religion.

I. **I** Believe that there is one GOD, an infinite Spirit of Life, Understanding and Will; perfectly Powerful, Wise and Good; the Father, the Word and the Spirit, the *The Assent.* Creator, Governour, and End of all things; our absolute Owner, our most just Ruler, and our most Gracious Benefactor, and most amiable Good.

II. I believe that Man being made in the Image of God, an embodied Spirit of *Life,*

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Life, Understanding, and Will, with Holy Vivacity, Wisdom, and Love, to know, and love, and serve his Creator here and for ever, did by wilful sinning fall from his God, his Holiness and Innocency, under the Wrath of God, the Condemnation of his Law, and the slavery of the Flesh, the World and the Devil. And that God so loved the World, that he gave his only Son to be their Redeemer, who being GOD, and one with the Father, took our Nature, and became MAN: Being conceived by the Holy Ghost, born of the Virgin Mary, called Jesus Christ, who was perfectly holy, sinless, fulfilling all Righteousness, overcame the Devil and the World, and gave himself a Sacrifice for our Sins, by suffering a cursed Death on the Cross, to ransom us, and reconcile us unto God; and was buried, and went among the Dead; the third Day he rose again, having conquered Death. And he fully established the Covenant of Grace, that all that truly repent and believe, shall have the love of the Father, the Grace of the Son, and the Communion of the Holy Spirit, and if they love God, and obey him sincerely to the Death, they shall be glorified with him in Heaven for

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ever: And the Unbelievers, Impenitent, and Ungodly shall go to everlasting Punishment. And having commanded his Apostles to Preach the Gospel to all the World, and promised his Spirit, he ascended into Heaven: Where he is the Glorified Head over all Things to the Church, and our prevailing Intercessor with the Father: Who will there receive the departed Souls of the Justified? And at the end of this World will come again and raise all the Dead, and will judge all according to their Works, and justly execute his Judgment.

III. I believe that God, the Holy Spirit, was given by the Father and the Son, to the Prophets, Apostles, and Evangelists, to be their Infallible Guide in Preaching and Recording the Doctrine of Salvation; and the *Witness* of its certain Truth, by his manifold Divine Operations; and to quicken, illuminate, and sanctifie all true Believers, that they may overcome the Flesh, the World and the Devil. And all that are thus sanctified, are one holy Catholick Church of Christ, and must live in holy Communion, and have the pardon of their Sins, and shall have everlasting Life.

Believing in God the Father, Son and Holy Spirit, I do presently, absolutely, and resolvedly give up my
The Consent self to him, my Creator and
or Covenant: reconciled God and Father, my Saviour and Sanctifier:
 And repenting of my Sins, I renounce the Devil, the World, and the sinful desires of the Flesh: And denying my self, and taking up my Cross, I consent to follow Christ the Captain of my Salvation, in hope of his promised Grace and Glory.

A Short CATECHISM for those that have Learned the First.

Quest. 1. **W**hat do you believe concern:
 1 *Assent.* **W**ing GOD?

Ans. There is only one God; an Infinite Spirit of Life, Understanding and Will, most perfectly Powerful, Wise and Good: The Father, the Word, and the Spirit; The Creator, Governour and End of all things; Our Absolute Owner, our most Just Ruler, and our most Gracious and most Amiable Father.

How to be certainly Saved. 59

Quest. 2. What believe you of the Creation, and the nature of Man, and the Law which was given to him?

Answ. God created all the World: and made **MAN** in his own *Image*, an imbodied Spirit of Life, Understanding and Will, with holy Liveliness, Wisdom and Love; to know, and love, and serve his Maker, here and for ever: And gave him the inferiour Creatures for his use: But forbad him to eat of the Tree of Knowledge, upon pain of Death.

Quest. 3. What believe you of Man's fall into Sin and Misery?

Answ. Man being tempted by Satan, did by wilful sinning fall from his Holiness, his Innocency, and his Happiness, under the Justice of God, the condemnation of his Law, and the slavery of the Flesh, the World, and the Devil; whence sinful guilty and miserable Natures are propagated to all Mankind: And no meer Creature is able to deliver us.

Quest. 4. What believe you of Man's Redemption by Jesus Christ.

Answ. God so loved the World, that he gave his only Son to be their Saviour: Who being **GOD**, and One with the Father, took our Nature, and became **MAN**,

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MAN; being conceived by the Holy Ghost: Born of the Virgin *Mary*; and called *JESUS CHRIST*; who was perfectly Holy, without Sin, fulfilling all Righteousness; and overcame the Devil and the World; and gave himself a Sacrifice for our Sins, by suffering a Cursed Death on the Cross to ransom us, and reconcile us unto God; and was buried, and went among the Dead; the third Day he rose again, having conquered Death; and having sealed the New Covenant with his Blood, he commanded his Apostles and other Ministers, to Preach the Gospel to all the World; and promised the Holy Ghost: And then ascended into Heaven, where he is God and Man, the Glorified Head over all things to his Church, and our prevailing Intercessor with God the Father.

Quest. 5. *What is the New Testament, or Covenant, or Law of Grace?*

Ans. God, through *Jesus Christ*, doth freely give to all Mankind himself, to be their reconciled God and Father, his *Son* to be their *Saviour*, and his *Holy Spirit* to be their Sanctifier, if they will believe and accept the Gift, and will give up themselves to him accordingly; *Repenting* of their Sins, and consenting to forsake

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forfake the Devil, the World and the Flesh, and *sincerely*, (though not perfectly) to obey *Christ* and his *Spirit* to the End, according to the Law of Nature, and his Gospel *Institutions*, that they may be glorified in *Heaven* for ever.

Quest. 6. *What believe you of the Holy Ghost?*

Ans. God the Holy Spirit was given by the Father and the Son to the Prophets, Apostles, and Evangelists, to be their infallible Guide in Preaching and Recording the Doctrine of *Salvation*; and the Witness of its certain Truth by his manifold Divine Operations. And he is given, to quicken, illuminate, and sanctify all true Believers, and to save them from the Devil, the World, and the Flesh.

Quest. 7. *What believe you of the Holy Catholick Church, the Communion of Saints, and the Forgiveness of Sins?*

Ans. All that truly consent to the Baptismal Covenant, are one sanctified Church or Body of *Christ*, and have Communion in the same Spirit of Faith and Love, and have the forgiveness of all their Sins; and all that by Baptism visibly Covenant, and that continue to profess Christianity and Holiness, are the universal visible

visible Church on Earth; and must keep holy Communion with Love and Peace in the particular Churches; in the Doctrine, Worship, and Order Instituted by *Christ*.

Quest. 8. *What believe you of the Resurrection and Everlasting Life?*

Ans. At Death the Souls of the Justified go to Happiness with Christ, and the Souls of the Wicked to Misery: And at the End of this World, Christ will come in Glory, and will raise the Bodies of all Men from Death, and will Judge all according to their Works: And the Righteous shall go into Everlasting Life, where being made perfect themselves, they shall see God, and perfectly Love and praise him with Christ, and all the glorified Church; and the rest into Everlasting Punishment.

Quest. 9. *You have told me*
 II. *Consent.* *what you believe: Tell me now*
what is the full Resolution and
 Desire of your Will, concerning all this
which you believe?

Ans. Believing in God the Father, Son, and Holy Spirit, I do presently, absolutely, and resolvedly give up my self to him, my Creator and reconciled God and Father, my Saviour, and my Sanctifier.

er. And Repenting of my Sins I re-
nounce the Devil, the World, and the
sinful desires of the Flesh. And denying
my self, and taking up my Cross, I con-
sent to follow Christ the Captain of my
salvation; in hope of the Grace and
Glory promised. Which I daily desire
and beg as he hath taught me, saying,
[*Our Father which art in Heaven, &c.*]

Quest. 10. *What is that Practice which
by this Covenant you are obliged to?*

Ans. According to the Law of Na-
ture, and Christ's Institutions I must (de-
siring Perfection) sincerely Obey him in
a Life of *Faith*, and *Hope*, and *Love*:
Loving God as God, for himself above
all, and loving my self as his Servant,
especially my Soul; and seeking its Ho-
liness and Salvation; and Loving my
Neighbours as my self. I must avoid all
Idolatry of Mind or Body, and must
Worship God according to his Word, by
Learning and Meditating on his Word;
by Prayer, Thanksgi-
ving, Praise, and use of
his Sacraments; I must
not profane, but holi-
ly use his holy Name:
I must keep holy the
Lord's Day, especially

*The Lord's Supper, and
other Church-Ordinan-
ces, are opened in the
VIIIth. days Confe-
rence, and more fully
in my Universal Con-
cord.*

in Communion with the Church-Assemblies: I must Honour and Obey my Parents, Magistrates, Pastors, and other Rulers: I must not wrong my Neighbour in Thought, Word, or Deed, in his Soul, his Body, his Chastity, Estate, Right of Property; but do him all the good I can: And do as I would be done by which is summed up in the Ten Commandments, [*God spake these words, saying, &c.*]

A Prayer for Families in the Method of the Lord's Prayer, being but an Exposition of it.

MOST Glorious GOD, who art Power and Wisdom, and Goodness it self, the Creator of all things; the Owner, the Ruler, and the Benefactor of the World, but especially of thy Church and Chosen Ones: Though by Sin original and actual, we were thy Enemies, the Slaves of Satan and our Flesh, and under thy displeasure, and

the condemnation of thy Law; yet thy
children Redeemed by Jesus Christ
thy Son, and Regenerated by the holy
Spirit, have leave to call thee their
Reconciled Father; For by thy Cove-
nant of Grace thou hast given them thy
Son to be their Head, their Teacher,
and their Saviour; And in him thou
hast pardoned, adopted, and sanctified
them; sealing and preparing them by
thy Holy Spirit, for the Cœlestial King-
dom, and beginning in them that holy
Life, and Light, and Love which shall
be perfected with thee in Everlasting
Glory. O with what wondrous love hast
thou loved us, that of Rebels we should
be made the Sons of God: Thou hast
advanced us to this Dignity, that we
might be devoted wholly to Thee as
Thine Own, and might delightfully obey
Thee, and entirely love Thee, with all
our Heart; and so might glorifie Thee
here and for ever.

O cause both us, and all thy Churches,
and all the World to hallow thy great
and holy Name! And to live to thee as

our

our Ultimate End ; that thy shining Image on Holy Souls may Glorifie thy Divine Perfection.

And cause both us and all the Earth to cast off the Tyranny of Satan and the Flesh, and to acknowledge the Supreme Authority, and to become the Kingdoms of Thee and Thy Son Jesus, by a willing and absolute subjection. O perfect thy Kingdom of Grace in our selves and in the World, and hasten the Kingdom of Glory.

And cause us and thy Churches, and all the People of the Earth, no more to be ruled by the Lusts of the Flesh, and their erroneous conceits, and by Self-will; but by thy perfect Wisdom and holy Will revealed in thy Laws : Make known thy Word to all the World, and send them the Messengers of Grace and Peace ; and cause Men to understand, believe and obey the Gospel of Salvation, and that with such Holiness, Unity, and Love, that the Earth may be made liker unto Heaven ; and not only thy scattered imperfect Flock, but those
also,

also, who in their carnal and ungodly minds do now refuse a holy Life, and think thy Word and Ways too strict, may desire to imitate even the heavenly Church, where Thou art obeyed, and loved, and praised, with high Delight, in Harmony and Perfection.

And because our Being is the subject of our Well-being, maintain us in the Life which thou hast here given us, until the work of Life be finished; and give us such health of Mind and Body, and such protection and supply of all our wants, as shall best fit us for our Duty, and make us contented with our daily Bread, and patient if we want it: And save us from the love of the Riches, and Honours, and Pleasures of this World, and the Pride, and Idleness, and Sensuality which they cherish: And cause us to serve thy Providence by our diligent Labours, and to serve thee faithfully with all that thou givest us: And let us not make provision for the Flesh, to satisfy its desires and lusts.

And

And we beseech thee of thy Mercy, through the Sacrifice and Propitiation of thy Beloved Son, forgive us all our Sins, original and actual, from our Birth to this Hour; our omissions of Duty, and committing of what thou didst forbid; Our sins of heart, and word, and deed; our sinful thoughts and affections, our sinful passions and discontents; our secret and our open sins; our sins of negligence, and ignorance, and rashness; but especially our sins against Knowledge and Conscience, which have made the deepest guilt and wounds. Spare us, O Lord, and let not our sins so find us out as to be our ruin; but let us so find them out, as truly to repent and turn to thee. Especially punish us not with the loss of thy Grace! Take not thy Holy Spirit from us, and deny us not his Assistance and holy Operations. Seal to us by that Spirit the pardon of our sins, and lift up the light of thy Countenance upon us, and give us the joy of thy Favour and Salvation. And let thy Love and Mercy so fill us not only with Thankfulness to Thee,

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Thee, but with Love and Mercy to our Brethren and our Enemies; that we may heartily forgive them that do us wrong, as through thy Grace we hope we do.

And for the time to come suffer us not to cast our selves wilfully into Temptations; but carefully to avoid them, and resolutely to Resist and Conquer what we cannot avoid: And O mortifie those inward Sins and Lusts, which are our constant and most dangerous Temptations; And let us not be tempted by Satan or the World, or tried by thy Judgments, above the strength which thy Grace shall give us. Save us from a fearless confidence in our own strength. And let us not dally with the snare, nor taste the bait, nor play with the Fire of thy wrath; But cause us to fear and depart from Evil; lest before we are aware, we be entangled and overcome, and wounded with our Guilt and with Wrath, and our End should be worse than our Beginning. Especially save us from those radical Sins of Error,

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and

and Unbelief, Pride, Hypocrisie, Hard-heartedness, Sensuality, Slothfulness, and the love of this present World, and the loss of our Love to thee, to thy Kingdom, and thy Ways.

And save us from the Malice of Satan and of wicked Men, and from the Evils which our Sins would bring upon us.

And as we crave all this from thee, we humbly render our Praises with our future Service to thee. Thou art the King of all the World, and more than the Life of all the Living. Thy Kingdom is Everlasting; Wise, and Just, and Merciful is thy Government. Blessed are they that are thy faithful Subjects; But who hath hardened himself against thee, and hath prospered? The whole Creation proclaimeth thy Perfection; But it is Heaven where the Blessed see thy Glory, and the Glory of our Redeemer, where the Angels and Saints behold thee, admire thee, adore thee, love thee, and praise thee with Triumphant, Joyful Songs, the Holy, Holy, Holy

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Holy God, the Father, Son, and Holy Ghost, who was, and is, and is to come ; Of Thee, and through Thee, and to Thee are all things ; To Thee be Glory for ever. Amen.

A Short Prayer for Families.

MOST Glorious Ever-living God, Father, Son and Holy Ghost, Infinite in thy Power, Wisdom and Goodness ; Thou art the Creator of all the World, the Redeemer of lost Mankind, and the Sanctifier of thine Elect. Thou hast made us living reasonable Souls, placed a while on Earth in Flesh, to seek, and know, and love, and serve thee, which we should have done with all our Soul and Might ; For we and all things are thine own, and thou art more to us than all the World. This should have been the greatest Business, Care and Pleasure of our Lives ; We ^{are} bound to it

by the Law, and invited by thy Love and Mercy, and the promise of a Reward in Heaven: And in our Baptism, we were devoted to this Christian Life of Faith and Holiness, by a Solemn Covenant and Vow. But with Grief and Shame we do confess, that we have been too unfaithful to that Covenant, and ^{forsook} too much neglected the Lord our Father, our Saviour and our Sanctifier, to whom we were devoted; and have too much served the Flesh and the World, and the Devil which we renounced. We have added to our Original Sin, the guilt of Unthankfulness for a Saviour, and resisting his Spirit and Grace that should have renewed, and governed and saved us. We have spent much of our Lives, in fleshly and worldly Vanity, and sinfully neglected the greatest Work, of making a sure Preparation for Death and Judgment, and our endless State. In a Custom of sinning we have hardened our Hearts against thy Word and Warnings, and the Reproofs of thy Ministers,

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Ministers, and of our Consciences that have oft told us of our Sin and Danger, and called us to repent.

And now, O Lord, *we are* our convinced Souls confess that we deserve to be forsaken by thee, and left to our own lust and folly, and to the deceits of Satan, and unto endless Misery. But seeing thou hast given a Saviour to lost Man, and a pardoning Covenant through the merits of Christ, promising forgiveness and Salvation to every true penitent Believer; we thankfully accept thy offered Mercy, and penitently bewail our Sin, and cast our miserable Souls upon thy Grace and the Sacrifice, Merits and Intercessions of our Redeemer. *we have* Forgive all the Sins of our Hearts and Lives; and as a reconciled Father take us as thy adopted Children in Christ. *we* O give us thy renewing Spirit, to be in us a powerful and constant Author of Holy Light and Love, and Life, to fit us for all our Duty, and for Communion with thee, and for Everlasting Life:

And to dwell in us as thy Witness and Seal of our Adoption. Let him be better to our Souls than our Souls are to our Bodies, Teaching us thy Word and Will, and bringing all our Love and Will to a joyful compliance with thy Will; and quickening our dull and drowsie Hearts to a Holy and Heavenly Conversation. Let him turn all our sinful Pleasures and Desires into the delightful love of thee and of thy Ways and Servants. Save us from the great Sins of Selfishness, Pride and Worldliness, and give us Self-denial, Humility and a Heavenly Mind. That while we are on Earth our Hearts may be in Heaven, where we hope to live in thy joyful Love and Praise with Christ and all his Holy Ones for ever. Let us never forget that this Life is short, and that the Life to come is endless; That our Souls are precious, and our Bodies vile, and must shortly turn to rottenness and dust; that Sin is odious, and Temptations dangerous, and Judgment

ment dreadful to unprepared guilty Souls; and that without a Saviour and his Grace and Spirit, there is no Salvation; Cause us to live as we would die, and let no Temptation, Company or Business, draw us to forget our God and our everlasting state.

Lord bless the World, and specially these Kingdoms, with Wise, Godly, Just and Peaceable Princes, and inferior Judges and Magistrates; and guide, protect and prosper them for the common good, and the promoting of Godliness, and suppressing of Sin; And bless all Churches with able, godly, faithful Pastors, that are zealous lovers of God, and Goodness, and the Peoples *Souls*. And save the Nations and Churches from oppressing Tyrants and Deceivers, and from malignant Enemies to serious Piety. And cause Subjects to live in just Obedience, and in Love and Peace. Bless Families with Wise, Religious Governours, who will carefully in-

struct their Children and Servants, and restrain them from Sin, and keep them from Temptation. Teach Children and Servants to fear God, and honour and obey their Governours.

O Our Father which art in Heaven, let thy Name be Hallowed. Let thy Kingdom come. Let thy Will be done on Earth as it is in Heaven. Give us this day our daily Bread; Forgive us our Trespases, as we forgive them that Trespas against us. Lead us not into Temptation, but deliver us from Evil. For thine is the Kingdom, the Power and the Glory, for ever. Amen.

A short Prayer for Children and Servants.

Good whens Book p. 484.

EVer-living and most Glorious God, Father, Son and Holy-Ghost! Infinite is thy Power, thy Wisdom and thy Goodness! Thou art the Ma-
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ker of all the World, the Redeemer of lost and sinful Man and the Sanctifier of the Elect ! Thou hast made me a living reasonable Soul, placed a while in this Flesh and World to Know, and Love, and serve thee my Creator, with all my Heart and Mind, and Strength, that I might obtain the Reward of the heavenly Glory. This should have been the greatest care, and business and pleasure of all my Life : I was bound to it by thy Law : I was invited by thy Mercy. And in my Baptism I was devoted to this holy life, by a solemn Covenant and Vow ! But alas I have proved too unfaithful to that Covenant : I have forgotten and neglected the God, the Saviour, and the Sanctifier, to whom I was engaged : And have too much served the Devil, the World and the Flesh, which I renounced : I was born in sin, and sinfully I have lived.. I have been too careless of my Immortal Soul, and of the great work for which I was created and redeemed ; I have

spent much of my precious time in vanity, in minding and pleasing this corruptible Flesh; And I have hardened my heart against those Instructions, by which thy Spirit, and my Teachers, and my own Conscience, did call upon me to repent and turn to thee.

And now, Lord, my convinced Soul doth confess, that I have deserved to be forsaken by thee, and given over to my lust and folly, and to be cast out of thy glorious Presence into Damnation. But seeing thou hast given a Saviour to the World, and made a pardoning and gracious Law, promising forgiveness and salvation through his Merits, to every true penitent Believer, I thankfully accept the mercy of thy Covenant in Christ; I humbly confess my sin and guiltiness: I cast my miserable Soul upon thy Grace, and the Merits, and Sacrifice and Intercession of my Saviour. O pardon all the sins of my corrupted heart and life; And as a reconciled Father take me to be thy Child; And
give

give me thy renewing Spirit, to be
in me a Principle of holy Life, and
Light and Love, and thy Seal and
Witness that I am thine; let him
quicken my dead and hardned heart;
let him enlighten my dark unbelieving
Mind; by clearer knowledge and
firm belief; let him turn my will to
the ready Obedience of thy holy
Will; let him reveal to my Soul the
wonders of thy love in Christ, and
fill it with love to Thee and my Re-
deemer, and to all thy holy word and
works; till all my sinful carnal love
be quenched in me, and my sinful
pleasures turned into a sweet Delight,
in God; give me self-denial, humility
and lowliness, and save me from the
great and hateful sins of Selfishness,
Worldliness and Pride. O set my
Heart upon the Heavenly Glory,
where I hope e're long to live with
Christ and all his holy Ones, in the
joyful sight and love and praise of Thee
the God of love for ever. Deny me
not any of those helps and mercies,
which

which are needful to my Sanctification and Salvation. And cause me to live in continual readiness, for a safe and comfortable Death: For what would it profit me to win all the World, and lose my Soul, my Saviour, and my God.

Additions for Children.

Let thy Blessing be upon my Parents and Governours; Cause them to Instruct and Educate me in thy fear, and cause me with thankfulness to receive their Instructions; and to love, honour and obey them, in Obedience to thee. Keep me from the snares of evil Company, Temptations,

Additions for Servants.

And as thou hast made me a Servant, make me conscientious and faithful, in my Place and Trust, and careful of my Masters goods and business, as I would be if it were my own. Make me submissive [and obedient to my Governours: Keep me from self-will and pride, from mur-

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ons, and Youthful Pleasures ; and let me be a Companion of them that fear thee. Let my daily delight be to Meditate on thy Law ; and let me never have the mark of the Ungodly, to be a Lover of Pleasures more than of God. Furnish my Youth with those Treasures of Wisdom and holiness, which may be daily increased and used to thy Glory.

murmuring and unreverent speeches, from falshood, slothfulness and all deceit : That I might not be an Eye-servant, pleasing my lust and fleshly appetite ; but may chearfully and willingly do my duty, as believing that thou art the revenger of all unfaithfulness ; and may do my service not only as unto Man, but as to the Lord, expecting from thee my chief Reward.

All this I beg and hope for, on the account of the Merits and Intercession of Jesus Christ, concluding in the words which he hath taught us, *Our Father*
which

which art in Heaven, hallowed be thy Name, Thy Kingdom come, Thy Will be done, on Earth, as it is in Heaven, Give us this day our daily Bread. And forgive us our Trespases, as we forgive them that Trespas against us. And lead us not into Temptation; But deliver us from Evil. For thine is the Kingdom, the Power, and the Glory, for ever, Amen.

A plain and short Prayer for Families, for Morning and Evening.

ALmighty, All-seeing and most Gracious God the World and all therein is made, maintained and ordered by thee: Thou art every where present, being more than the soul of all the World. Though thou art revealed in thy Glory to those only that are in Heaven, thy Grace is still at work on Earth to prepare Men for that Glory: Thou madest us not as
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the Beasts that perish, but with reasonable immortal Souls to know and seek, and serve thee here, and then to live with all the Blessed, in the everlasting sight of thy Heavenly Glory, and the Pleasures of thy perfect Love, and Praise. But we are ashamed to think how foolishly and sinfully we have forgotten and neglected our God and our Souls, and our hopes of blessed Immortality, and have overmuch minded the things of this visible transitory World, and the Prosperity and Pleasure of this corruptible Flesh, which we know must turn to rottenness and dust. Thou gavest us a Law which was just and good, to guide us in the only way to Life, and when by Sin we had undone our selves, thou gavest us a Saviour, even thy eternal Word made Man, who by his holy Life and bitter Sufferings reconciled us to thee, and both purchased Salvation for us, and revealed it to us, better than an Angel from Heaven could have done, if thou hadst sent him to us Sinners

on

on such a message: But alas how light have we set by our Redeemer! And by all that Love which thou hast manifested by him, and how little have we studied and understood, and less obeyed that Covenant of Grace, which thou hast made by him to lost Mankind?

But O God be merciful to us vile and miserable Sinners! Forgive the Sins of our natural pravity and the follies of our Youth, and all the Ignorance, negligence, omissions and commissions of our lives: And give us true Repentance for them, or else we know that thou wilt not forgive them. Our Life is but as a Shadow that passeth away, and it is but as a moment till we must leave this World, and appear before thee to give up our Account, and to speed for ever as here we have prepared. Should we die before thou hast turned our Hearts from this sinful Flesh and World to thee by true Faith and Repentance, we shall be lost for evermore. O woe to us that ever

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we were born, if thou forgive not our Sins, and make us not holy before this short and uncertain Life be at an End: Had we all the Riches and Pleasures of this World, they would shortly leave us in the greater Sorrows. We know that all our Life is but the time which thy Mercy alloteth us to prepare for Death: Therefore we should not put off our Repentance and Preparation to a sick Bed: But now Lord, as if it were our last and dying words, we earnestly beg thy pardoning and sanctifying Grace through the Merits and Intercession of our Redeemer: O thou that hast pitied and saved so many Millions of miserable Sinners, pity and save us also, that we may glorifie thy Grace for ever; surely thou delightest not in the Death of Sinners, but rather that they return and live: Hadst thou been unwilling to shew Mercy, thou wouldst not have ransomed us by so precious a Price, and still intreat us to be reconciled to thee: We have no cause to distrust

distrust thy Truth or Goodness; but we are afraid lest Unbelief, and Pride, and Hypocrisie, and a worldly fleshly Mind, should be our Ruin. O save us from Satan, and this tempting World, but especially from our selves: Teach us to deny all ungodliness and fleshly Lusts, and to live soberly, righteously and godly in this World. Let it be our chiefest daily work to please thee, and to lay up a Treasure in Heaven, and to make sure of a blessed Life with Christ, and quietly to trust thee with Soul and Body. Make us faithful in our Callings, and our duties to one another, and to all Men, to our Superiours, Equals and Inferiours: Bless the King, and all in Authority, that we may live a quiet and peaceable Life in all godliness and honesty: Give wise, holy, and peaceable Pastors to all the Churches of Christ, and holy and peaceable Minds to the People: Convert the Heathen and Infidel Nations of the World: And cause us, and all thy People to seek first

but first the Hallowing of thy Name, the
Pride, coming of thy Kingdom, the doing
eshly of thy Will on Earth as it is done in
ve us Heaven: Give us our daily Bread,
world, even all things necessary to Life and
each Godliness, and let us be therewith
eshly content. Forgive us our daily Sins,
ously and let thy Love and Mercy constrain
it be us to love thee above all; and for thy
hee, sake to love our Neighbours as our
ven, selves, and in all our Dealings, to do
Life justly and mercifully, as we would
thee have others do by us. Keep us from
ith- hurtful Temptations, from Sin, and
s to from thy Judgments, and from the
our Malice of our spiritual and corporal
rs: Enemies: And let all our Thoughts,
ty, Affections, Passions, Words and Acti-
ce- ons, be governed by thy Word and
y: Spirit to thy Glory; Make all our Reli-
pa- gion and Obedience pleasant to us;
st, and let our Souls be so delighted in
he the Praise of thy Kingdom, thy Power
ad and thy Glory, that it may secure
nd and sweeten our Labour by Day, and
k our Rest by Night, and keep us in a
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longing and joyful Hope of the heavenly Glory : And let the Grace of our Lord Jesus Christ, and the Love of God our Father, and the Communion of the holy Spirit be with us now and for ever, *Amen.*

POEMS

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POEMS

UPON

Christmas-Day.

By the late Lord Chief-Justice *Hale*.

I.

A Almighty God, when he had rais'd the Frame
Of Heaven and Earth, and furnished the same
With works of equal wonder, framed then
A piece of greater Excellence, call'd Man:
Gave him a comprehensive Soul, that soar'd
Above the Creatures, and beheld their Lord;
Inscrib'd him with his Image, and did fill
The compass of his Intellect and Will,
With Truth and Good; gave him the Custody
Of his own Bliss and Immortality.
And justly now his Sovereign might demand,
Subjection and Obedience at his hand.
Were only Being given, 'twere but right
His Debt of Duty should be infinite:
But here was more, a super-added drest
Of Life, Perfection, and Happiness.
Yet this great King, for an Experiment
Of Man's deserv'd Allegiance, is content
To use an easie Precept, such as stood
Both with his Creatures Duty and his Good;

Forbids

90 Poems upon Christmas-Day.

*Forbids one Fruit, on pain of death, and gives
 Freely the rest which he might eat and live.
 But Man Rebels, and for one tast doth choose,
 His Life, his God, his Innocence to loose.
 And now death-stricken, like a wounded Deer,
 Strictly pursu'd by Guilt, and Shame, and Fear,
 He seeks to lose himself; from God he flies,
 And takes a Wilderness of Miseries;
 A Land of new transgressions, where his Curse
 Is closer bound, his Nature growing worse.
 And while in this condition Man-kind lay,
 A man would think his injur'd God should say,
 There lies Accursed Man, and let him lie
 Intangled in that Web of Misery,
 Which his own Sin hath spun; I must be True
 And Just. Unthankful Man, thou hast thy due.
 But 'twas not so. Though Man the Mastry,
 With his Creator's Power and Will, dares try;
 And being over-matcht with Power, disdains
 To seek a Pardon from his Sovereign;
 The Great and Glorious God, the Mighty King
 Of Heaven an Earth, despis'd by such a thing
 As man, a Worm of his own making, breaks
 The rules of Greatness, and his Creature seeks,
 His froward Creature; not in such a way
 As once he did in the cool of that day,
 Wherein Man sinn'd, and hid; such Majesty
 Had been to great for Man's necessity:
 But the Eternal Son of God, the Word,
 By which all things were made, the Mighty Lord,
 Assumes our Flesh, and under that he lays,
 And hides his Greatness, and those Glorious Rays
 Of Majesty, which had been over bright,
 And too resplendent for poor Mortals sight;*

And under this disguise, the King of Kings,
The Message of his Fathers Mercy brings;
Solicits Man's return; pays the Price
Of his Transgression by the Sacrifice
Of his own Soul; and undertakes to cure
Their Sins, their Peace and Pardon to procure;
To conquer Death for him; and more than this,
To settle him in Everlasting Bliss.
And now, O Man, could this excess of Love,
Thy Thankfulness to such a height improve,
That it could fire thy Soul into one flame
Of Love, to only him that bought the same
At such a rate, yet still it were too small
To recompence thy Saviour's Love withal;
Once did he give thee Being from the dust,
And for that only Being 'twere but just
To pay thy utmost self: But when once more
Thy Being, and thy Bliss he did restore
By such a means as this, it doth bereave
Thy Soul of hopes of recompence, and leave
Thy Soul insolvent. Twice to him this day
Thou ow'st thy self, yet but One self canst pay.

II.

The Prince of Darknes, flesh't with Victory
In our first Parents first Apostacy,
Usurpt a Lawless Sovereignty on Man,
Revolted thus from his first Sovereign:
And though by that Apostacy he found,
Under the chains of death his Vassal bound,
Yet to secure his Empire, he o're-spread
The World with Darknes, and thereby did lead
His Captives as he pleased: Thus he bears
His Rule usurped, near four thousand years;

Except

92 Poems upon Christmas-Day.

*Except some small confin'd Plantation,
Within a Family or Nation.*

*But now to put a period to this Reign
Of this Usurper, and reduce again,
Man to his Just-Subjection, 'tis decreed
That Man from this Subjection shall be Freed;
And this not by the absolute Commands
Of an immediate Power, nor shall the Bands
Of Angels Glorious Hosts engaged be,
To rescue Man from this Captivity:
But God an unsuspected means intends,
And yet most suitable unto this end.*

*Sin stain'd our Nature, and the Serpents wile,
Did man of Innocence and Life beguile:
By Man his head is crush'd; the Lawful Lord
Unto his Creature, Man to his Life restor'd;
A Virgins Son is Born: This rising Sun,
The Worlds inhalling darkness over-runs;
A Child to us is Born, whose Innocence,
Our Natures spot and stain doth purge and cleanse
His Wounds, our Cure; his Bonds, our Liberty
His Death becomes our Life, our Victory.
And this is He, whose Birth we Celebrate,
And from this Day our Happiness do Date.*

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F I N I S.